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a languid state must virtue and religion then have been, when a certain book that is now sold for three shillings cost seventy pounds.

I shall now mention those uncivilized countries which are unacquainted with letters. As far as I have received information nothing prevails there but savage barbarity and cruelty; horrid crimes are rendered so familiar by custom, that even the female sex do not hesitate to commit them. How miserable is such a state of existence! Their situation is more deplorable than that of the beasts which they hunt through the forests or over the snow-covered mountains for their support. My bosom beats with compassion, and my eyes swell with tears when I consider the state of those unhappy people, whether in their commission of those barbarous cruelties which degrade their nature, or in their dosing away their precious moments in stupidity. O ye generous Britons, and polished Gauls, use your united efforts to convey the blessings of the printing press, learning, civilization, and religion, to those countries that are now involved in the mazes of ignorance; shew yourselves as god-like in doing good to your species as you have shewn yourselves sanguine in shedding seas of blood these twenty years past. The posterity of the swarthy Africans and of the shivering Greenlanders will then revere your memories in the same manner as you do those of the immortal Greeks, and the illustrious Romans. From the preceding remarks I hope I have clearly shewn that Heaven-taught science, and Heaven-born truth are travelling over the habitable world, by the assistance of printing, with the god-like intention of sowing the seeds of celestial virtue, so that by her sweet endearments she may allure the human race to the regions of

immortality. I shall conclude these observations with a few lines from Mr. Pope, and a stanza of my own composition.

"Much was believed but little understood,  
And to be dull was construed to be good."

Now naught's received but what is clearly  
known,  
For reason has resumed her former throne;  
And pure religion is with reason join'd,  
To change the heart, and dignify the mind,  
To lift the soul to that unknown abode,  
To seats of seraphs and the throne of God.

H.P.

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*For the Belfast Monthly Magazine.*

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FRENCH BEGGARS.

(From a Parisian Journal.)

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"Melius mori quam mendicare."

FROM the time of Gusman d'Alfarache the trade (or rather the profession of beggars, for these gentlemen also are not without their vanity,) has made a wonderful progress in France. This sort of congregation has received an accession of several orders, who live under the same laws, though differing in their practice. The primitive brotherhood assumed the livery of wretchedness as their costume; but in the present day beggars appear in laced suits, uniforms, frocks, and even in their carriages; and if ever an intelligent and attentive observer should think of writing their history, the work would differ widely in importance and extent from the *Free Carousals* (*Pepues Franches*) of Vil-lon, and the *Tricks and Inventions of Rugot, Captain of the Beggars*.

The *Beggar Code*, for which, as every one knows, the world is indebted to the learned Don Mateo d'Aleman, Coutador de Resultados, is

a classical work, the utility of which is very generally acknowledged. I have every reason to believe, that a writer in every respect worthy of so honourable an employment, is at this moment occupied in a new translation of these panders of beggary, which it is his intention to enrich with his own memoirs: I hope he will be so good as add my eulogy to those pronounced by Alphonso de Barras, and Louis de Valdez\* in favour of this excellent work.

The Spanish author, who seems to have been a great traveller, and whose book is the fruit of his long meditations on the characters of different nations, lays down as a fact that *the French beg in bowing*. The progress of civilization has introduced in this as well as many other respects, very great changes. The beggars of the lower orders still content themselves with bowing; but the beggars of the upper classes fall on their knees, and those of distinction prostrate themselves.

Physiological experiments have demonstrated, that in a certain class of animals the faculty of raising themselves by creeping, depends on the disposition and flexibility of the vertebra; it is the same with reptiles in the human figure; the most adroit in mounting are those whose dorsal spine is possessed of the greatest flexibility. Bonaparte said one day, speaking of an illustrious beggar who never changed his profession, "*I don't know how it happens, but this fellow is eight inches taller than I, and yet whenever I speak to him, I am obliged to stoop to hear him*"

In this country where we have always been careful to give a decent name to those actions which are least deserving of it, for the word begging, we have substituted in ordinary conversation the words *praying, request-*

*ing, soliciting, and paying court*. To know when these words, which have also their particular signification, should be admitted as synonymes of the humiliating term to which they so often supply the place, a simple definition is all that is necessary: *begging is demanding, unfortunately, a thing to which we have no right*. When this definition is once admitted, there is no longer fear of mistaking my real intentions, or room for accusing me of insensibility to sacred rights which virtue in distress possesses to the pity of every feeling heart.

To carry on with any degree of success the trade of a beggar, which seems at first sight so easy, to a great share of patience must be added the singular courage of supporting humiliations, refusals, disgusts, and contempts; in the higher gradations, every thing like independence must be renounced; it is necessary to crawl about from anti-chamber to anti-chamber, to hold out one hand to the master and the other to the valet, and not to fear besieging the door which has twenty times been flung in his face. All this is not to be learned in one day.

Naturalists have invented, to facilitate the acquisition of science, divisions into genera and classes, which have no existence in nature; in the three reigns it merely presents us with species connected together by relations, which destroy the systems established to separate them. It is the same in the moral world. Society is founded on distinctions of situations and rank, which, on a profound examinations of characters, insensibly disappear. In this manner an observer arrives from the beggar in the streets to the beggar in the palace, without encumbering himself with too much of the external differences by which they are separated. What signifies the object

\* See the Novel of Gusman d'Alfarache.

of pursuit when the means employed are the same? Beggars of bread, beggars of places, beggars of honours, beggars of favours, are all equally burdensome to the state, disgraceful to the nation, and destructive to society.

The laws of the ancients respecting mendicity were better than ours, were we to judge of them by their results. The Egyptians, according to Herodotus, suffered no beggars or vagabonds among them; every district had its police magistrate, to whom every citizen rendered an annual account of his means of existence.

The same spirit prevailed among the Greeks. "There are no beggars in our republic," says Plato, in one of his letters, "and if any one exercises this disgraceful occupation, the magistrate of the place obliges him to leave the country."

Among the Romans one of the principal duties of the office of censor was to have an eye on beggars, and the laws respecting them were so rigorous, that it was actually expressed in them that it was better to let idle mendicants die of hunger than encourage them in their idleness: *Potius expedit inertes fame perire quam in ignavia favere.*

The vast hospital founded by Constantine in favour of all Christians released from slavery became in some sort the seminaries of mendicity, of which the baneful effects were immediately felt throughout Europe.

Charlemagne by fulminating edicts against mendicity, with the prohibition of maintaining any sturdy vagabond who should refuse to work, contrived at last to purge his dominions of them; but two centuries afterwards, the foundation and the example of a religious order, dedicated to alms revived the race of beggars. It became the rule of all to live without working and at the

expence of others. The monks contrived to procure their vows to be respected; but the beggars have never been able to get theirs legitimated.

During the last two hundred years more than a score of edicts or ordinances have been issued against mendicity, all of which have been useless in proportion to their rigour. The object of all of them was merely a palliative of the evil which they ought to have prevented, by the establishment of workhouses.

The different governments which have succeeded one another since 1790, have in their turn framed laws on this subject, founded on the principle of a wise foresight, but they have every where remained unexecuted. The first and most fortunate attempts in this way were made in Belgium, by the Count de Pontécoulant, then Perfect of the department of the Dyle, and now member of the Chamber of Peers. In less than a year, by means of establishing *refuges* for inferior beggars, and workshops for those who could work, mendicity was totally destroyed in the country when this evil had taken the deepest root. I was there at Brussels, and I was convinced by my own eyes that in matters of administration every thing can be accomplished by talents and perseverance.

For some time this capital has been again beset by beggars; the streets and public promenades are inundated with them; but they are not now what they were formerly, poor wretches covered with rags, hideous with distress and apparent infirmities. They have now availed themselves of the late events of war. A cloud of mendicants issued forth from the *fauxbourgs* of Paris, in the dress of peasants of Franche Comte, Alsace, Champagne, and Burgundy, pretending that their cottages were

burnt down, their farms pillaged, their harvests destroyed; I even saw a woman endeavouring to excite compassion by a misfortune that all the alms in the world would not have repaired. Some of these wretches who speculate at the same time on the public calamity and compassion, were audacious enough for several days to disguise their turpitude under a military uniform, and dishonour the dress of a French soldier. But these swindlers were soon laid open to the public, and their tricks were discovered by the paternal solicitude of the government. Of this new emission of mendicants, many ask alms in broad day, with all the manners of people of distinction, and in a dress not inferior to that of the people to whom they apply. The Corypheus of this tribe is a man of forty years of age, whom we every day meet on the Italian Boulevard, or the street *de Provence*; he is equipped in a new coat, his hair is carefully dressed, and he wears white silk stockings, a dress which would never lead any one to suspect his profession. Hence he carefully attracts your notice at a distance by a salutation, which he accompanies gravely with these words: *I demand alms*; quite ready to answer like a Spanish beggar, those who might be tempted to offer any observation, *I ask your money, and not your advice*. This man, whose proceedings I have amused myself with observing, has a servant maid who comes to inform him when his dinner is ready, and who brings him in the evening a great coat or an umbrella, according to the state of the weather.

Those men who beg for superfluities, lead by an insensible transition, to speak of those who beg for wealth. Vareuil is the distinguished model of beggars of this class; with an income of twenty-five thousand livres, a widower and without children,

there is nothing to prevent him from leading an honourable life, and to occupy his leisure agreeably and even usefully. He prefers, however, stretching out his hand in the antichamber of a revenue farmer, and obtaining by dint of abject behaviour, an interest without any outlay, in an undertaking where he hazards only his honour.

The mendicants of literary reputation come next in the reverse order in which I have classed them. It is for the most part at the door of editors of newspapers, that we find them demanding alms. They at first only solicit with the utmost humility, a *short notice* of a *small work*; when they have obtained this, they demand a *short article* as a favour. They write it themselves to save you the trouble, and they are always ready with it for insertion. The poor of this class are not so delicate as the other beggars; they make no scruple of attacking their brethren, and when they are unsuccessful they then solicit you to prevent others from getting an advantage over them.

Of all the court mendicants, the most illustrious and unfortunate is the poor Count de Morval; he is 77 years of age, possesses a great name, a great fortune, and every dignity; he enjoys all the honours of his rank and his birth; bending under the weight of years and infirmities, he stands in need of the repose which he loves, and which he may taste so agreeably in the bosom of his family; but he is in want either of a ribband or a higher title, to admit his wife to a privilege at court of which she is ambitious, and it is for the gratification of a powerful vanity of which he shares the ridicule, that he repairs every day to court, without regarding his asthma, which renders the great staircase such an object of a-

larm to him, as he is never sure of reaching the top in life. Why does not he speak? Undoubtedly he would obtain the object of his wishes;

for we cannot avoid at least pitying an old man of 80 who is a mendicant for favour.

GUILLAUME LE FRANC PARLEUR.

## BIOGRAPHICAL SKETCHES OF DISTINGUISHED PERSONS.

MEMOIRS OF JOHN JEBB, M.D. F.R.S.

(Concluded from page 314.)

**I**N August, 1773, Mr. Jebb first communicated to a few select friends, his intention to resign his preferments in the established church: nor was such resignation delayed, but on account of reasons, which were both disinterested and powerful. His mind, however, at this time, suffered much disquietude, while struggling under the demands of duty, and the obligations of personal attachments, which he had so ingenuously expressed more than a year before this time. "I own," says he, (under the signature of Collatinus, to an anonymous correspondent) "I find the sensations of conjugal and paternal love, opposed to the sense of duty, and, therefore, feel also for myself."

While under this embarrassment, and some months before he executed his purpose of resigning his preferment, he finally resolved never to read again the public service of the church, although, while he continued in its communion, he occasionally preached in it.

In a letter dated from Bungay, the 19th of October, a familiar detail of so singular an incident is given, that we shall extract it, as well for its originality, as to diversify the events of our narrative. Previously observing, by the way, that Dr. Goodall, Archdeacon of Suffolk, held his usual visitation of a few parishes in the neighbourhood, and which

were under a jurisdiction styled "the generals," in Mr. Jebb's parish-church of Flixton, on September the 25th, this year. On this occasion, says Mr. Jebb, in his letter, "the Archdeacon appointed prayers to be read in my church; I appointed myself preacher and gave a discourse upon subscription. The Archdeacon was greatly enraged, although a Wollastonian; and publicly rebuked me before the clergy at the public house where we met: much altercation ensued, yet I trust, I kept my temper. I told him I had a right to preach every day in the week, if I thought proper; he was at liberty to retire if he disliked my doctrine; he talked of authority, complaining to the diocesan, &c. but I resolutely told him, I should have used the same language to the bishop, had I met with equal provocation. At last, he thought it best to hold his tongue, and be quiet. Much more was said, but this was the substance. For some days, I expected a summons to Norwich, but have heard no more of it. I acted thus, with a view to call the attention of the Norwich clergy to our cause, and have in part succeeded."

The subject of Mr. Jebb's discourse was taken from Matthew v. 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The sermon was the same that was preached before the university on the 28th of